THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (ROMANS 12: 1-2).

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TOBACCO, DRINK, AND INFAMOUS FASHIONS.*

BY PRESIDENT JOSEPH F. SMITH.

I SINCERELY hope that the true Spirit of our Lord may dwell bounteously with us during this session of our eighty-fourth semi-annual conference. I feel very grateful for the privilege I enjoy of being present with you this morning, in possession of a reasonable degree of health and vigor of body and mind. For every blessing bestowed upon me, for every privilege I enjoy, I feel deeply indebted to the Great Giver of every good and perfect gift. I hope that while I stand before you, the Spirit of the Lord may prompt me to give expression to such thoughts as shall be suited to the occasion. I feel this morning as I have felt almost all my life, but I feel it stronger this morning, perhaps, than ever before, that there is nothing under the heavens of so much importance to me or to the children of men as the great plan of life and salvation which was devised in the heavens in the beginning, and which has been handed down from period to period through the inspiration of holy men called of God until the day of the coming of the Son of man, for this gospel and this plan of salvation was revealed to our first parents. The angel of God carried to them the plan of redemption, and of salvation from death and sin that has been revealed from time to time by divine authority to the children of men, and it has undergone no change. There was nothing in it, in the beginning, that was superfluous or unneces-

* The opening address at the semi-annual conference, October 4th, 1913.

sary; nothing in it that could be dispensed with; it was a complete plan devised in the beginning by the wisdom of the Father and the holy ones for the redemption of the human race and for their salvation and exaltation in the presence of God. It was taught more fully, and exemplified more perfectly in the being, life and mission, instruction and doctrine, given by the Son of God, than ever before, unless there may be an exception in the days of Enoch; but through all the generations of time, the same gospel, the same plan of life and salvation, the same ordinances, burial with Christ, remembrance of the great sacrifice to be offered for the sins of the world and for man's redemption, have been handed down from time to time from the time of the creation. This is not simply my opinion, I am but uttering the truths contained in the revelations of God to inspired men in the various ages in which He has spoken to the world. And in this dispensation of the latter days, this same gospel, this same plan of life and salvation, has been renewed, or revealed anew, unto men, and fully restored with all its gifts, powers and graces, rights and privileges, necessary for the preparation of mankind to live as God requires them to live in this world, and to prepare themselves for an inheritance of glory, exaltation, dominion and power in the world to come.

My earnest desire is, and has been from my youth up, and it is growing stronger and stronger as the years accumulate to me, to bear my testimony, and to declare to men, as far as it lies in my power, that God has given to us the truth, His truth, for His word is truth; Jesus Himself so declared it. He said: "My word is truth," and wherever we can find the word of God, or reach out and comprehend His law, which is His word, for His word is His law, and His law is the word of God to all men—wherever we can find it, and can comprehend and embrace it, we comprehend and embrace the truth. The trouble seems to lie with mankind as to their ability to grasp the truth, and as to the earnestness of their souls to desire the truth and to seek after it with all their hearts, that they may put the seeking of it before the seeking after those things which perish. Think of it, how many hours, how many days and months we spend, as the children of God, in the pursuit of the temporalities of life, in devoting our thoughts to those things which pertain to the present temporal life or existence, not the spiritual existence, or that portion or particular part of the temporal existence which pertains to, and is a part of, the spiritual existence of man. Men and women talk, they use their tongues and their lips very much in conversation and in the expressions of their views and thoughts which pertain only to worldly things, to trivial matters, of no value, to the groveling things, so to speak, of the world, and devote very few moments to useful and uplifting thoughts, and very few words, comparatively, are spoken by them which pertain to the eternal, ever-

lasting growth, development and happiness of mankind. We think of the world, of the present, we think more about the farm, the bank, the merchandising, about our flocks and our herds, more in regard to the temporalities of life, than we think about the principles of eternal truth that make for the salvation, happiness and well-being, temporally and spiritually, of our souls.

My feeling, my earnest desire for good, is stronger than ever. It grows with age. I see more clearly to-day than ever before, the end of my mission in the world, that my time is growing shorter. I reflect upon the past, and often wonder how much of the valuable time the Lord has allotted me in this life, have I wasted in folly and useless things; and how much of it have I employed in that which was essential to my salvation, to my growth and development in the knowledge of God and in the understanding of His truth? I assure you that while it is true that, for the most part of my life, I have been engaged in this ministry, in the work of the Lord, to the best of my understanding, and the ability that the Lord has given me, when I look back upon my life I can see much wasted time, many unimproved moments, numerous things that I have engaged in that were comparatively, at least, unnecessary and hurtful rather than beneficial, and yet nothing that was seriously wrong.

There are many things to-day indulged in by mankind, and by too many of those who have professed belief in the divine mission of the Christ and of His servant Joseph Smith, that are not only contrary to the word of the Lord, and in opposition to the spirit of the gospel of Jesus Christ, but are both in opposition to the Spirit of the Lord and in opposition to the life and health and purity of the souls of men. Some of these evils seem to be growing among us. Go where I will, or where I do—and I am going from week to week and from month to month, here and there, in the discharge of my duty—I see evidence of great disrespect to the requirements of the gospel of Jesus Christ, and I not only see it among the adult citizens of the kingdom, and members of the Church, but I see the bad effects of the example that these adult members of the Church are having upon the youth of Zion.

It is neither my wish nor purpose to advertise the weaknesses and imperfections of those who should be Latter-day Saints, and whose lives should be absolutely above reproach; it is not my wish nor desire to magnify the weaknesses and the imperfections of men; but I see things, day after day, which I think should be corrected, as far as it is possible for them to be corrected. Let me, without doing it in the spirit of accusation, without charging evil upon the people, speak of some of the things I see, to some extent. I thank the Lord that the evil is no more extensive than it is; I am very grateful that it is confined within the limits to which it is confined.

There is a revelation in the Doctrine and Covenants of the Church, a simple statement of the will of the Lord; it is called the

Word of Wisdom. We haven't preached about it very much of late, it has been left to itself, so far as I have heard. We have been preaching faith, repentance, and baptism for the remission of sins; we have been preaching the necessity of looking up the genealogy of the people called Latter-day Saints, looking after their ancestors, gathering the names of their progenitors and of their kindred, and the associates and friends of their kindred, in order that they might administer in the ordinances of the house of God in their behalf according to the scriptures of divine truth, that they may have the privilege of living according to God in the spirit and be judged according to men in the flesh. We have been preaching honor, uprightness, virtue and devotion to right, but we have not specifically named this simple law of God given to us for the purity of our own lives, that we might be free from the contaminations that the partaking of those things "which are not good for man" will entail upon us. I see those in our midst—I don't know that they are Latter-day Saints, I don't know that they are the children of Latter-day Saints—but I see in our midst those who indulge in the foolish, injurious, uncleanly practice of smoking tobacco, smoking cigarettes, or cigars, or the old pipe, so strong and unsavory, that they become noxious to the nostrils of men not addicted to the use of it. I see it apparently increasing amongst us. I see a young man with a cigar in his mouth—a habit that has become so common that to-day you can't go into a hotel dining room, and sit down to partake of a meal, even in a first-class hotel, or in any hotel, dining room or restaurant among the people of our times, without being nauseated, while eating your meal, with the vile fumes of tobacco. Many men have adopted the habit of using these things at their meals until it has become common. The fact seems to be that the man who does not do it is the exception. Now, this does not apply to Latter-day Saints at all, and to those called "Mormons," only to a very limited extent, for I hold that Latter-day Saints have more regard for themselves and have more respect for the wishes of others, and especially more respect for womankind, than to go into a dining room and there befoul the air to be breathed by the gentler sex by the nauseous use of tobacco, and by the fetid breath of those who are in the habit of using it. I would rather smell iodoform than the breath of a man that smokes tobacco, and I think iodoform is one of the worst things that I ever did smell.

President George Q. Cannon often said to me and to others that he would rather be shut up with a skunk than be shut up in a smoking car with smokers. What right has a man to befoul with his nauseous breath the air that I breathe? What right have I to make noxious the air that you breathe? I have no right to do it, and you have a right to protest against my doing it, and to show those who are in the habit of doing these things your contempt for their practices, if you have any respect for them. You should

show at least your contempt for that which they do foolishly, for their practice is wrong, pernicious, and they are unmindful of the rights of others. I have thought seriously that a boy or man who has become addicted to the use of tobacco in any form, to the extent that he is unable to resist his appetite for it, or who has practiced it until he is unable to resist or overcome it, is a man who is so mentally weakened, so morally degraded, that he is not competent to perform and would not be worthy to be entrusted with any responsible duty. Why? because a man who has become so weak-minded and irresolute that he cannot overcome the temptation to do wrong or resist the power of an acquired, vicious appetite for poison, how can he be trusted? It is a weakness, a degradation that sinks far below the ordinary weaknesses of mankind, and therefore, the person who is so enslaved to vitiated appetites for poisonous, hurtful things that he cannot overcome them—being a slave to a pernicious habit, a degrading practice—that he cannot rise above it, how dare you trust him? How can you entrust to one whose mind has become so weakened, so vitiated and so degraded that he is not his own master, but an irresolute slave to unholy passion, any trust that requires honor, strength of manhood, determination, and will-power to resist evil and temptation to do wrong? You can't do it. You can't trust a man who has not the power of will to say "no" to temptation to do evil, or to that which entices to evil; he is only worthy of condemnation, and you cannot safely trust him, and you ought not to trust him.

The same can truly be said of the man who is in the habit of using intoxicating liquors; the same principle and argument apply perhaps more thoroughly to one who is given to drunkenness than to one who is only given to the use of tobacco, and yet, in perhaps ninety-nine cases out of a hundred, the man who is in the habit of using tobacco will also be found using intoxicating drinks, thus adding to his weakness, his instability, proof upon proof of his unworthiness to be entrusted with anything of importance. Oh, my brethren and sisters, will you, if possible to prevent it, permit your sons to indulge in these infamous practices which the Lord says are not good for them, which He says are injurious to them? Tobacco was not intended for such use; it is intended for bruises and sick cattle, but not for the stomach—not for the appetite of man—and we ought not to use it.

(TO BE CONTINUED).

THERE are but three animals that habitually use tobacco—the rock-goat of Africa, whose stench is so insufferable that no other animal can approach it; the tobacco-worm, whose intolerable visage gives every beholder a shudder; and the third animal, who is he?—*Life and Health.*

PROMINENT EDUCATORS ON UTAH AND THE "MORMONS."

SYMPOSIUM OF STATEMENTS MADE DURING AND IMMEDIATELY FOLLOWING THE SESSION OF THE NATIONAL EDUCATION ASSOCIATION HELD AT SALT LAKE CITY, UTAH, JULY 5-12, 1913.

JULY 3RD, 1913.—EDWARD T. FAIRCHILD of Durham, N. H., president of the National Education Association, this morning expressed his entire satisfaction with the work of preparation which had been done by the local committee, and in an especial manner did he compliment the beauty of Salt Lake City and the magnificent decorations for the convention.

"Your people have certainly devoted a great deal of time and work to the preparations for the convention," said President Fairchild. "I have never attended a convention of the National Education Association in any city where such lavish arrangements had been made for taking care of the delegates, or such beautiful decorations for their pleasure had been made. Every man and woman attending the convention will feel that there is a personal greeting intended in the hospitality of the people of Salt Lake, which is most cordial and effectively shown."

"Salt Lake City is a most delightful place to come to at this time of the year. The setting of the city is so unique; your people have done the fine thing in a fine way. I expect at least ten thousand teachers will attend the Salt Lake convention."

President Fairchild, in reviewing the convention:

"Perhaps no feature of the convention has afforded such genuine pleasure to the teachers as the splendid music so generously provided. The whole country is aware of the superior musical talent of Salt Lake City and other cities of this state, but certainly none of us were prepared for the really wonderful music that we heard. Such execution and such team work I have never witnessed before." * * *

"Finally, I feel bound to say that I have never known any other session in which the spirit among the members was so fine. There was a democracy and feeling of good will and happy attitude toward every phase of the meeting that made it really unique. But, how could it be otherwise in this great state, where hospitality reigns supreme, and where every man is every other man's brother? The meeting at Salt Lake City will go down in history as in every way worthy of the great National Education Association."

DR. P. P. CLAXTON, United States Commissioner of Education, in part said:

"I consider it an honor to be invited for the third time in a year to speak in this Tabernacle. I consider it an exceptional honor, when I am able to say that a larger percentage of children attend

school in Utah than in any other state in the Union. A short time ago I had the pleasure of attending a convention of the Utah Educational Association, and I think a greater percentage of teachers attended that meeting than I know of in any other state."

During a banquet at the Commercial Club Dr. Claxton referred to Salt Lake City as a model city, clean, broad, well-kept streets, free from fussiness. He congratulated the Utahans upon the fact that through their efficient educational system they had practically eradicated illiteracy, and expressed the hope that the other states of the Union might study these institutions and learn the secret.

Superintendent Carroll G. Pearse of Milwaukee, Wis., and former president of the National Education Association:

"It is little short of miraculous when one understands the wonderful development of the Church system. It is even more miraculous that you have here in Utah a public school system of a very high class, and one is struck with the idea of the Church schools and the public schools not being in conflict, but co-operating. I am astonished at the extent to which the high standards of morality of the Church are actually maintained among the pupils of these Church schools. The missionary classes, the missionary correspondence schools, religion classes, the Sunday School, the Young Men's Mutual Improvement Association, the Young Ladies' Mutual Improvement Association, the Primary Association, the Relief Society and the special provisions for industrial and financial education and for amusements, appeal to one as constituting one of the really great social accomplishments in education. I am highly pleased," said he, "to learn of the high moral standard maintained among the boys and girls in these schools. It would be a great thing for our cities were the children there so carefully directed in the matter of use of tea, coffee, tobacco and stimulants as they are in these schools."

Mrs. Fannie Fern Andrews, National Secretary of School Peace League:

"The people of Utah are not provincial. It is a cosmopolitan state, and this accounts for the attitude of the people. They are in deep sympathy with each other and learn to understand the dispositions and problems of those of other nations through the representatives living in Utah. The spirit of co-operation and sympathy is responsible for the position of Utah in the vanguard of the peace movement. I wish particularly to emphasize the fact that the meeting of the league here in Salt Lake was to all effect a national gathering. I am grateful for the support received in this city and state, and desire to thank the teachers of the Utah Association who have assisted me at headquarters during the week."

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 27, 1913.

EDITORIAL.

PRESIDENT JOSEPH F. SMITH'S BIRTHDAY ANNIVERSARY.

On the 13th day of November, 1913, President Joseph F. Smith completed the seventy-fifth year of his earthly life, having been born on November 13th, 1838, at Far West, Caldwell County, Missouri. His father was Hyrum Smith, the devoted brother of the Prophet Joseph, for whom he manifested a faithfulness that were best told in inspired song, and bore a love that impelled him to go to a martyr's death with his illustrious kinsman rather than suffer him to perish alone. As the Prophet Joseph himself chose death rather than desert his people in their need, and went "calm as a summer's morning" to his doom, so Hyrum always, when possible, personally attendant upon his brother in life, would not allow a separation to occur between them in the hour of death; and so there perished on that dreadful day in Carthage, June 27th, 1844, not one, but two of the grandest men whom God has ever called to bear witness for Him on earth, and it would, indeed, be strange if the quality of faithfulness which was thus so manifest in the life of the brother martyr, were not inherited by him who is now the honored incumbent of the presidency of the Church which was founded by his famous relative, through the blessing and inspiration of Almighty God. This characteristic President Smith does possess to such a degree that he has never been found wanting in any of the varied experiences which have fallen to his lot during his long and active life, whether in private or in public. It is the appreciation of his worthiness to stand at the head of this work which causes the saints to yield, in general, a cheerful obedience to his counsels, and to follow where he leads, knowing that the duties which God requires of him will not be shirked because of the fear of men, and that the power committed to his hands will not be over-reached because of his fear of offending Him from whom it has been received.

In his declining years he is enjoying that healthfulness of body and vigor of mind which are the fruits of a life of temperance in all things, and of the proper use only of all the powers with which human beings are endowed. A study of the sermon which he delivered at the last semi-annual conference in Salt Lake City, Utah, on October 4th, 1913 (the first portion of which appears in this issue of the *Star*), will disclose the fact that President Smith has lost none of the mental vitality which usually belongs to men of more than ordinary power even when in the prime of life. In

this connection it may be remarked that there is perhaps not to be found, or even desired, a more complete refutation of the slanderous charges of immorality and general degradation that have been made against the family with which he is so closely related, than to find so many members of it not removed further than the first or the second generation, who are holding positions of the highest honor and trust among a known God-fearing and intelligent community, and commanding by their virtuous lives and strong mentality the respect and confidence of all men who are not fatally blinded by prejudice, or whose judgment is not warped by religious bigotry. When we consider, further, that these honored, righteous men, whose lives are unsmirched with any of the prevalent sins of modern times, from sexual immorality to that lesser defilement of the body which comes from partaking of tea, coffee and narcotics of every kind, have attained to that high standard of Christian excellence by a faithful practice of the very precepts and commandments that have been handed down to them by those same alleged degraded ancestors, or rather by that one of the family line who has been singled out by the world as the chief of all degraded beings, the false and damnable character of those charges must become apparent to every one who is capable of exercising in a sane manner a moiety even of his intellectual powers.

It was "Mormonism" that Joseph Smith brought forth to the people of this world; and it is "Mormonism" that his righteous descendants are practicing. In these facts the world has a key to the character—the virtue—of this work, and of its founder, and God Almighty will hold men responsible for the use they make of it. The city thus set upon a hill cannot be hid.

President Smith's experiences in life have been varied, and always full of interest. In 1846, when but a boy of eight years, he left Nauvoo, in company with his mother, and drove an ox team across the state of Iowa, and spent some time thereafter at Winter Quarters—the place that is now known as Florence, Nebraska. In the fall of 1847, in company with his mother and her brother, Joseph Fielding, he went to St. Joseph, Missouri. On the return journey they camped one night by the side of a small creek, which emptied not far away into the Missouri River. Camping on the other side of the creek was a company of men who were driving cattle to Missouri markets for sale. Suspecting that there might be some trouble in the morning to find their oxen if they were unyoked and turned loose to roam at will, the yokes were not taken off, and so the night was passed. In the morning two of the best oxen were missing, and after a fruitless search, Joseph and his uncle returned to camp, the former arriving first. As he drew near he saw his mother kneeling in prayer and beseeching the Lord not to leave them in a helpless condition, but to enable them to find the oxen, which, she suspected, on account of the prolonged absence of her son and her brother, were lost. Replying

to the report given to her that they could not be found anywhere in the vicinity, and probably had been driven away, she said she would herself make a search for them. Protests were useless, and she soon left the camp, going down the creek. She had not proceeded far when a man from the company of cattle-men rode up and told her that the oxen had been seen that morning going in the opposite direction to the one she was taking. She paid no attention whatever to him, and continuing her course down the creek soon found the lost animals securely tied up in a thick copse of willows, which was growing in a deep gulch that had been washed out of the sandy soil by the waters of the creek, near its confluence with the Missouri River. The oxen were there perfectly concealed from view. Speaking of this occurrence President Smith says: "This circumstance was one of the first practical and positive demonstrations of the efficacy of prayer that I had ever witnessed. It made an indelible impression upon my mind, and has been a source of comfort, assurance and guidance to me throughout my life."

With his mother he arrived in the Salt Lake valley on the 23rd day of September, 1848, when still less than ten years of age, having driven two yoke of oxen drawing a heavy freight wagon from the Missouri River, more than one thousand miles across the western plains of the United States.

On the 21st of September, 1852, his mother died, and Joseph F. was left an orphan when about fourteen years of age. His first call to missionary labor was to the Sandwich Islands when he was fifteen years old. When set apart for this work he was promised that he should acquire a knowledge of the Hawaiian language "by the gift of God, as well as by study." Speaking on this point, Elder Andrew Jensen, to whose biography of President Smith we are indebted for the historical items of these remarks, says: "This prophecy was literally fulfilled, for in less than four months from his arrival he was able to make a tour of the island of Maui, to preach, baptize and administer the sacrament, etc., all in the native language." In company with other missionaries he left his home on May 27th, 1854, to fill this mission, and on the way to the Islands labored for some time in California making cut shingles to earn money to pay his passage to Honolulu, where he arrived on September 27th, 1854. Concerning the blessings which the Lord bestowed upon him in the performance of this mission, President Smith says: "Of the many gifts of the Spirit which were manifest through my administration, next to the acquirement of the language, the most prominent was perhaps the gift of healing, and by the power of God, the casting out of evil spirits, which frequently occurred." When President Hammond was released, Joseph F. was appointed to succeed him in the Maui conference. Later he was in charge of the Kohala conference for six months, and still later was president of the Hilo conference.

Being released from his mission to the islands on the sixth day of October, 1857, he took passage on the *Yankee* for San Francisco, U.S.A., and reached that port the latter part of the same month. From that city he went southward, finally arriving at San Bernardino, California, and from that place he worked his way across the American deserts to Salt lake City as a teamster in the employ of Brother George Crismon. During the exciting times when Johnston's army was threatening a hostile invasion of Utah, Joseph F. performed some hard service in exploring the country between Salt Lake City and Fort Bridger. On March 29th, 1858, he was ordained into the Thirty-second Quorum of Seventy. He was married April 5th, 1859, and had the office of a High Priest conferred upon him on October 16th, 1859.

At the April conference in 1860 he was called to missionary work in Great Britain. Not long thereafter he was on his way to this country, driving a four mule team across the plains to provide to some extent for his expenses. He landed in Liverpool on the 27th of July, 1860. After performing a successful mission in this country he was honorably released in 1863.

In March, 1864, he started on his second mission to Hawaii, and returned home in the winter of 1864-5.

He was a member of the Salt Lake City municipal Council for several terms, and later was seven times elected to the legislative assembly of the Utah legislature, and served two terms in the higher, or council branch, and during the last of these terms was president of that body. He presided over the Constitutional Convention held in 1882.

He was ordained an apostle on July 1st, 1866, by President Brigham Young, acting for some time as one of his counselors, and at the October conference in 1867 was assigned to a vacancy that had occurred in the Quorum of the Twelve.

On February 28th, 1874, Joseph F., then holding the office of an apostle, started on his second visit to these eastern lands, but this time to preside over the European mission, a duty which he performed with ability second to no one who has ever held that responsible position. By his personal love for the elders and saints, and by his tender-hearted ministrations among them, he endeared himself to all with whom he was brought into association. Soon after the decease of President George A. Smith, he was released in the autumn of 1875 to return to Zion. In 1877 he was called to a third mission to Great Britain; but when President Brigham Young died he, with Apostle Orson Pratt, who was also in England, was requested to return home immediately, and Salt Lake City was reached on September 27th, 1877.

In October, 1880, when the First Presidency of the Church was organized with Apostle John Taylor at its head, President Smith was chosen to be his second counselor. When Apostle Wilford W. Woodruff became President of the Church after the death of

President Taylor, Elder Joseph F. Smith was retained as his second counselor, and still later occupied the same position under the presidency of Apostle Lorenzo Snow. While acting as a counselor to President John Taylor, President Smith went on another mission to the Sandwich Islands, and while there obtained an exact copy of the Spaulding manuscript, which so completely refutes the anti-"Mormon" story that the Book of Mormon was founded upon it. On October 17th, 1901, President Smith was called to the high position he now holds, succeeding President Lorenzo Snow, who died a short time previously. Speaking of the former, the *Millennial Star* of October 24th, 1901, says editorially: "No man ever became President of the Church who has had the training in the Presidency that President Smith has; nor are any better acquainted with Church history and Church business generally. One of the Twelve Apostles for thirty-three years, twenty-one of which have been spent in the Presidency, he comes to the front fully equipped to perform faithfully the duties of his exalted calling, in the discharge of which he will have the undivided support of all his brethren, and the saints generally throughout the world." Tested by the experiences of the years which have passed since President Smith assumed the duties of the highest office within the gift of this Church, he has proven to the people that the confidence reposed in him in later years, and throughout his whole life, has not been misplaced; and with our sincere congratulations, we join with all the saints in our prayers that for many years yet God will permit him to continue in the discharge of his responsible duties as President of the saints in all the world.

T. W. B.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held at the Overlookers' Assembly Rooms, High Street, Blackburn, Sunday, November 16th, 1913. There were present: President Hyrum M. Smith of the European mission, and Sister Ida B. Smith, his wife; Elder Orval W. Adams, of the Liverpool office; President Leonard B. Nielsen and Elder Harold Pardoe of the Leeds conference; President Roscoe E. Hammond and Elder Orson C. Parker of the Sheffield conference; President William H. Stayner and twenty-three traveling elders of the Liverpool conference.

The opening session commenced at 10:30 a.m. by the choir and congregation singing, "How firm a foundation." Prayer was offered by Elder Raymond Wells. Singing by the choir, "The song of jubilee."

President William H. Stayner addressed the congregation, making some remarks suitable to the opening of the conference.

Elder George Allen spoke of the personality of the Godhead,

proving from scripture that the Father, Son and Holy Ghost are separate and distinct.

A recitation, "Articles of Faith," was given by Sister Alice Rostrom.

A solo, "Face to Face," was then sung by Richard Tinsley.

Elder Arthur L. Beeley stated that the world does not believe in "Mormonism"; but the true gospel of Christ, which it is, has been restored to the earth in this day and age. The fact that we have persecution does not prove that our teachings are false. Noah preached one hundred and twenty years and only converted eight souls.

Sister Ida B. Smith said she was glad to be in this beautiful country, and among the good saints of this conference. Stated she had been laboring in the primary, where there are sixty thousand children being taught the principles of the gospel. Said there are between six and seven hundred meeting houses in Utah where the saints hold meetings.

A duet, "Lord of our lives," was rendered by Sisters Dorothy and Kathleen Clayton.

President Hyrum M. Smith expressed his appreciation of being with the saints, and congratulated them on being members of this Church. Said the principles of this gospel are glorious, and wished all men would accept them, for there is no salvation in the celestial glory without. Wished men would be more considerate with those who do not believe as they do. Men should love one another, and not hate or despise their neighbor. There is something radically wrong because of so much confusion and division. Ministers should investigate before making charges against other denominations. If they would go to Utah, they would be given an audience and a fair hearing. Said it is an insult to intelligent men to expect them to believe the lies that are told about the Latter-day Saints.

The choir and congregation sang, "Come, all ye sons of Zion." Benediction by Elder George F. Labrum. Attendance 193.

The afternoon session commenced at 2:30 by the choir and congregation singing, "High on the mountain top." Invocation was offered by Elder Aubrey O. Andelin. The choir sang the anthem, "Great and glorious is Thy Name." The sacrament was then administered by Elders Luther E. Eggertsen and James A. Loveless, assisted by Elders Lewis Jones, Seymour E. Christensen, A. Hulme Nebeker and Marcus L. Robbins, during the passing of which the choir sang the hymns, "O Lord of Hosts," and "In remembrance of Thy suffering."

President William H. Stayner presented the general and local authorities, who were unanimously sustained.

President Hyrum M. Smith spoke of the labors of President William H. Stayner, saying he had filled his mission as president of the Liverpool conference with ability and judgment.

President Stayner was honorably released to return home.

Elder Charles R. Wing was then presented and sustained as president of the Liverpool conference.

President Stayner stated that words were inadequate to express his feelings. Said he hoped he merited the good things said about him; did not take the honor to himself, but gave it to the Lord and was grateful he had recieved an honorable release, which meant so much to every elder. Yet it was with feelings of regret that he said goodbye to his many friends in England. In closing he bore a strong testimony to the truthfulness of the gospel.

Elder Charles R. Wing said that inasmuch as he had been called by the proper authority to fill so responsible a position, he felt his weakness, yet did not fear so long as he had such a capable body of men to support him. Spoke of the resurrection, saying there would be a resurrection of the just, and one of the unjust; that we would have the same bodies in the next world as we now have, except that they would be immortalized. Said "Mormonism" would make us better book-keepers, better farmers, and better men in any occupation.

Elder Lafayette Giles read the labor and statistical report for the past six months.

Elder Renben J. Owen sang a solo, "I know my Heavenly Father knows."

President Roscoe E. Hammond of the Sheffield conference said we should accept the gospel in its fulness, and that the Word of Wisdom is for the benefit of all men who will keep it.

Elder Orval W. Adams was grateful to be living in this day and age when the gospel is again on the earth. We will have our loved ones, he said, in the next world. He did not wonder that some people do not want their bodies in the next world, considering the way they have abused them in this world.

A quartette, "The Lord is my Shepherd," was sung by Elders Andelin, Edmonds, Brother Thompson and daughter.

The choir and congregation sang, "I need Thee ev'ry hour." Benediction by President Leonard B. Nielsen. Attendance 286.

The concluding session of the conference commenced at 6 p.m. by the choir and congregation singing, "Arise, O glorious Zion." Invocation was offered by Elder Benjamin R. Birchall. Continued by the choir singing the anthem, "Let the mountains shout for joy."

Elder Hermon J. Wells was pleased to meet in conference again. Had enjoyed his labors while in the mission field. There is nothing so important as the plan of salvation that has been revealed to man. Regretted that so many people are becoming skeptical. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3: 16).

Elder Clyde P. Crookston spoke of the kingdom of God. Peter

was given the keys of the kingdom on the day of Pentecost, which are to repent, and be baptized for the remission of sins that the gift of the Holy Ghost may be received. All things are possible with God.

Sister Winnie McKnight sang a solo.

Elder Newton R. Jackson said the preachers of the present time are not preaching the true gospel of Christ. We search in vain in sectarian Christendom for the organization that existed in the time of our Savior. The authority of God is necessary before administering in the ordinances of the gospel.

Elder Clyde C. Edmonds said we must cultivate endurance. He that endureth to the end shall be saved. Compared our life to the walking of a tight-rope; we must walk straight, and keep our balance, or we will fall into transgression and sin.

President Hyrum M. Smith said that the Latter-day Saints are among the most devout and sincere worshipers of God to be found anywhere in this age. He then referred to the charges that our people are illiterate and immoral. Respecting the first of these he showed that in literacy Utah stands near the head among the sisterhood of forty-eight states in the American Union. This is an enviable record for a people who not many years ago were driven from their homes and despoiled of most of their property. Utah, he said, stands second to none in the efficiency of her schools and school system, and in these respects her people are winning the unstinted praise of many of the foremost educators of the United States. [Some of their testimonials are published in this issue of the *Star*.—Ed.] Referring to the charges of immorality and white slave traffic, President Smith recalled the fact that not long ago the British government made a searching investigation into our teachings and practices, and then admitted that such charges are false,

President Stayner heartily thanked all who had helped to make the conference a grand success. The Burnley choir deserves a meed of praise for its assistance, under the able leadership of Brother J. E. Owen.

The Blackburn branch and the Relief Society, under the leadership of its president, Sister Ann Yates, were thanked for the hospitable manner in which the visitors had been entertained.

The choir and congregation sang, "Count your many blessings." Benediction by Brother Henry M. O'Gormon. Attendance, 362.

On Saturday, November 15th, 1913, President Hyrum M. Smith, Elder Fred R. Woolley, President L. F. Nielsen, Elder Harold Pardoe, President Roscoe E. Hammond, Elder Orson C. Parker, President William H. Stayner and twenty-three traveling elders, and some of the local priesthood, met in priesthood meeting. Reports for the past six months were given and many questions were answered in the interests of the work.

Lafayette Giles, Clerk of Conference.

FROM THE MISSION FIELD.

Change in Conference Presidency.—Elder Roscoe E. Hammond has been appointed president of the Sheffield conference to succeed President Milton Jacob, who has been honorably released to return home after performing faithful service in the Master's cause in the various positions he has occupied since engaging in missionary labor in this country. President Hammond's address is 126 Ellesmere Road, Pitsmoor, Sheffield.

Elder Charles R. Wing has been appointed president of the Liverpool conference to succeed President William H. Stayner, who has been honorably released from missionary duty after having performed a faithful labor in this portion of the Master's vineyard. President Wing's address is 55 James Street, Blackburn.

Farewell Socials.—A farewell social was held in the Latter-day Saints' meeting room in Sheffield (Sheffield conference), on November 8th, 1913, in honor of Elder Milton Jacob, who has labored in the Sheffield conference as president for the last eight months. A very pleasing program was rendered by saints and friends, after which games were indulged in.

A farewell social was held in Walsall (Birmingham conference), on November 8th, 1913, in honor of Elder William Burrows, who has received an honorable release to return home. The program consisted of songs, recitation and musical selections, after which dainty refreshments were served. A token of love and esteem was presented to Elder Burrows by the elders, saints and friends.

Baptisms.—On Saturday November 8th, 1913, a baptismal service was held in Townhead Baths, Glasgow (Scottish conference), when four souls were added to the fold of Christ. Elder Adam M. Hunter officiated.

A baptismal service was held in the sea at Lowestoft (Norwich conference), on November 16th, 1913, when four souls were admitted into the fold of Christ. Elders James D. Thorne and Joseph R. Pendrey officiated.

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